

UNITED.

The Great Presbyterian Reunion—Its Practical Commemoration—Standing of the United Church.

The reunion of the two leading branches of the Presbyterian Church in the United States is now practically accomplished. The negotiations which have been pending between the General Assemblies of the two parts, ever since their providential meeting in St. Louis in 1866, having at last been brought to a satisfactory termination, have now been acted upon by the lower judicatories. The proposal made was simply that the reunion be effected upon the basis of the Holy Scriptures and the original, unchanged standards of doctrinal government of the Presbyterian Church. This has been formally submitted to the Presbyteries, just as a constitutional amendment is sent down to the State Legislatures; and although it was not constitutionally necessary that there should be more than a majority of Presbyteries in its favor, the requisition by the Assemblies that two-thirds of the Presbyteries should ratify has been more than satisfied. The chief opposition has been in the Old School, the votes, so far as received, being as follows:

Presbyteries Voting Against the Proposed Basis of Reunion.—West Lexington, 3 for, 5 against; Brazil, 2-3; Hudson, 12-19. Presbyteries Voting for the Basis, but not Unanimously.—Northumberland, 45-1; Potomac, 12-4; West Jersey, 25-6; Baltimore, 20-12; Burlington, 7-5; Ranier, 22-1; Donegal, 20-2; New Castle, 27-9; Huntingdon, 38-23; Carlisle, 44-6; North River, 18-2; Lafayette, 12-3; Potosi, 8-1; Newton, 13-4; Concord, 2-1; Rock River, 11-5; Warren, 10-6; Steubenville, 42-0; Chicago, 37-2; Zanesville, 21-1; Bloomington, 31-7; Luzerne, 26-3; Fairfield, 26-3; Long Island, 29-2; Vincennes, 12-5; Lewis, 7-6; Sangamon, 20-2; Louisville, 8-6; Missouari River, 14-2; Des Moines, 21-1; Fort Wayne, 17-3; Indianapolis, 15-1; Susquehanna, 14-2; Palmyra, 17-1; Philadelphia, 21-4; New York, all but one in favor; New Orleans, 6-1; Dubuque, 21-7; W. Reserve, 9-1; Transylvania, 12-6; Schuylcr, 21-1.

Presbyteries Voting Unanimously in Favor.—West Virginia, Philadelphia Second, Connecticut, Elizabethtown, Maumee, Vinton, Redstone, Paducah, St. Clairsville, Nesqueh, New York Second, Columbus, Nashville, Toledo, Iowa, New Albany, Macon, Franklin, Worcester, Logansport, California, St. Paul, Mohawk, Oregon, Marion, Palestine, Crawfordville, Findlay, Washington, Genesee River, Londonderry, Oxford, Holston, Milwaukee, Lake, Peoria.

This makes a total of 80 out of the 143 Presbyteries; but later information warrants the assurance that the full two-thirds have positively ratified the basis. The spirit with which the two bodies approach each other is, of course, only partially displayed in these votes. There has been a pretty strong opposition, during the discussion of plans of reunion, now thrown aside, among the members of the Northwestern pastorate in the New School; but it is positively understood that that opposition is entirely withdrawn, and that the attitude of the Old School, as shown in the General Assembly last May, will give general satisfaction to those parties. So far as ascertained now—only five Presbyteries remaining to be heard from—there have been but two votes cast on the New School side (one in Albany, one in the District of Columbia) against the reunion, but not otherwise a single voice uplifted, either in Assembly or Presbytery, against reunion on the present basis. In the Old School, as the votes show, there is still a very different sentiment, but many of these are to be explained. For example, there are several of the professors in Princeton Seminary (the chief bulwark of Old School orthodoxy), who vote in the negative for the sake of consistency with their previous declarations, but who will not only not stand in the way of the settlement of affairs, but will sincerely and heartily aid it. This will be the disposition (it is believed by those who should know) of most of the Old School leaders who have been prominent in their opposition to the bases of 1845 and 1868.

The Breckinridges do not come into the new dispensation kindly. The venerable Doctor, Robert J., has resigned his professorship at Danville in a characteristic letter, in which he declares his intention not to surrender, as a Director of the institution, his power of dissent from any action which a General Assembly "whose term of existence has been prolonged in so extraordinary a manner" may force, or endeavor to force, upon that school. The fire of animosity which the Pampresbyterian Convention (Philadelphia, 1867) kindled in the patriarch's breast does not seem to be even smoldering; but he is the only man who has taken a stand of unconditional hostility against reunion. Dr. William Breckinridge, at last accounts, was preaching against the movement; but he has retired from his late prominent position in council. The redoubtable Stuart Robinson, who is anti-everything, is of course vigorous in his enmity to the work of love; but he has found cause to bring his Free Christian Commonwealth to an end (having sold it to The Christian Observer of Richmond), and has changed editorial for personal cases, being now in the Northwest seeking health.

The most serious phase of opposition to the reunion of the Presbyterians comes from The Church Union, which deprecated the results of the May Assemblies as indicating an exclusive preference for Calvinism over general Christian charity, and feared an increasing tendency in such a direction. But as this seems to call up the whole subject, it may be remarked that there is a very widespread feeling that this is but the first step towards Christian reunion; that the end sought by the Pampresbyterian Convention, by the recent Evangelical Council in New York, and by all the "Christian Conventions" which in the last two or three years have been the expression of an "evangelical-catholic" feeling, is nearer, by reason of this reunion of the Old and Old School Presbyterians. It is felt and said, at the first-named Convention, that reunion among all American Presbyterians could not well advance until the sympathies between the two already nearest together could have fully developed; but that the general might very soon follow upon the particular reunion.

There is a plan (the result of the Philadelphia Convention) still pending, after a sort, to reunite on a common Presbyterian platform the New School, Old School, United, and Reformed Presbyterians—omitting in this category the Cumberland people, who voluntarily withdrew from the Reformed (Dutch), who never came fully into the movement. This matter is waiting, by a sort of general consent, for the consummation of the Old and New School reunion. After that, some new developments may be looked for. The singular, inconsistent course of the Reformed Presbyterians in 1868, in suspending the very man—George H. Stuart—who had been the mover, in their own previous Synod, of the

Pampresbyterian Convention, has made the result of the reunion efforts very different, without doubt, from what it would have naturally been. The more influential portion of that denomination, as is well known, made common cause with Mr. Stuart, and have by their withdrawal seriously reduced the size and yet more weakened the influence and importance of that denomination. Several congregations of these have already gone clean over to the bodies now uniting, but more, perhaps, are waiting to see their way clearly. The reunion can hardly fail to bring good to this dismembered portion of the Presbyterian family.

In the United Presbyterian Church the war of Scotch orthodox and American fellowships has also waged severely; and some have already come from the communion, too, to the Old or the New School. As for the denomination whom we used to know as the "Dutch," now "the Reformed Church in America," there is a decided though still quiet tendency on the part of some of the best ministers toward the general reunion. The disaffected, of course, stand aloof and do not fully rejoice in the prospect of the Old and New reunion. There remain in this category the "Plan-of-Union" churches; unless we consider also the few Welsh Calvinistic Methodists, who may follow the example of their transatlantic brethren by-and-by, though they have not begun yet. They are really and to all intents Presbyterians. The Plan-of-Union churches are not numerous, being still, as of old, chiefly on those common or neutral grounds where harmony helps congregationalism and Presbyterianism better than separation. Such as do still remain will, it is anticipated, either become fully Presbyterian, or else go altogether over to the other side. Of course, the reader will understand that these mixed churches are all New, and none Old School. The Presbytery (N. S.) of Huron did, indeed, express a somewhat resolute opinion to Assembly last spring, denying the right of Assembly to interfere with those churches so constituted. There will, however, probably be no difficulties upon this ground. Such is the relation which the pending reunion of Old and New Schools bears to the various branches of the Presbyterian family with which there is any present hope of union. The Presbyterian Church South is understood to feel itself more alienated than ever from its ancient associate, the Old School branch, now that the latter has taken the slavery-hating New branch to its heart.

The work of practical reunion has not been left entirely to the judicatories. The organs of the two branches in Cincinnati—The Presbyterian, edited by J. G. Monfort, D. D., Old School, and The Christian Herald, the Rev. Clement E. Babb, New School—having long been on terms of warm intimacy, particularly in the cause of reunion (for which Dr. Monfort has been a leading advocate), have within a month united in one under the title Presbyterian and Herald, and are endeavoring, with marked success already, to give the Church a better Presbyterian weekly newspaper than the West has ever had before. The North Western Presbyterian, a Chicago journal of the McCormick or Southern type, has been merged into that venerable bulwark of the faith (O. S.) in Pennsylvania, The Presbyterian, with which one expert, though perhaps prematurely, to see the Philadelphia New School organ, The Evangelical Presbyterian, soon united. The Evangelist (N. S.) and The Observer (O. S.), both in this city, do not give any indications of fusion, while both have from the first been cordial advocates of reunion. The Presbyterian has been a cautious friend, but The Evangelical Presbyterian has been the representative of the Northwest opposition (previous to this year) in the New School.

Not a few churches, in towns where an Old and New Church have been neighbors, have undertaken formal reunion on their own account, and after the ordinary work of joint committees, plans of reunion, etc., have actually come together in advance of presbyterial or synodical fusion. One of the most recent cases of this is that of the Church (N. S.) of Traverse des Sioux, Minn., 48 members, and that of St. Peter's (O. S.), 42 members.

An interesting feature in connection with the reunion will be the invalidation of such precedents as have formerly been established in one branch and not the other. In either General Assembly there have been "deliverances" upon many subjects which afford precedent for subsequent cases of a like nature. By the fourth of the "Concurrent Declarations" appended to the Plan (of 1869), all such precedents fall to the ground unless they have been established not in one, but in both Assemblies. There are, of course, a great number of these; but the following will show the bearing of the declaration upon some matters in the future polity of the united Church:

1. The Old School decided, in 1842, that marriage with a deceased wife's sister was unscriptural. This has never been a subject of New School action, and the reunion will therefore relieve that considerable majority of Old School people who have long since ceased to believe in this curious doctrine. 2. Roman Catholic baptism was declared invalid by the Old School Assembly in 1845; an indefinite postponement of the subject in the New School in 1854 will have this undecided in the united body. 3. The Old School condemned the practice of sitting in time of public prayer, and that of the reading of sermons in church by laymen in the absence of clergymen, in 1849, both of which are common usages never discontinued in the New School. 4. But most interesting and important of all are certain "deliverances" in which the former spirit of the Old towards the New School had its effect, and others concerning the Southern churches. That action of the Old School majority in 1837-38, which ruled out the commissioners from five synods, will, of course, necessarily and purposefully become invalid under this plan, thus making the reunion, in its strictest and most legal aspect, consist in the mere repeal of the excluding act of 1837. The action of the Old School Assembly in 1865, too, by which the churches adhering to the Rebellion were cut out from the Church, becomes invalid, as it of course had no counterpart in New School action; and this effectually opens the door for the return of those churches, if a repentance sufficient to make them seek to return should take possession of their hearts. It could be added here that Professor Charles Hodge (O. S.), of Princeton, who has long been the leader of opposition to reunion in his branch, asserts in the Princeton Review (July, 1869) that the "Concurrent Declarations" proposed with the Basis are not binding, only on the Basis itself being in question. It will evidently be impossible, however, to avoid results such as those above-named.

The adjourned sessions of the two Assemblies will begin on Wednesday, November 10, in Pittsburgh, the Old School meeting in the First and the New School in the Third Presbyterian church. Their business, both separate and common, is to be conducted in separate sessions, the actual meeting together of both Assemblies in one not being in order until

May, 1870. New Commissioners will of course compose the Assemblies (or Assembly) of 1870, but those who will assemble in Pittsburgh next week are to be the same persons who were in the assemblies last May. It is probable that the New School will sit until Saturday or Monday, and the Old School a day or two longer, but this is only conjecture. The district business concerning each body will probably be completed before reunion matters shall be taken up. In the New School the chief business remaining over is a report concerning the propriety of a clerical sustentation fund (on the Scotch plan); another report relative to liturgical forms for baptismal, marriage, and burial services; another on unemployed ministers, another on dancing, etc.

In the matter of reconstruction there are several important features. The united Assembly will be so large that the ratio of representation must be altered. Presbyteries now send one commissioner to Assembly for every 24 ministers; this will, probably, be raised to 36. The boundaries of synods and presbyteries will have to be entirely rearranged, as many occupy within identical, or nearly identical limits in the two branches respectively. Thus the New School Synod of New York and New Jersey is upon the same ground, mainly, with the two Old School synods; one of New York and the other of New Jersey. The Presbyteries of Brooklyn and of Long Island, New School, have the same location with the Old School Presbytery of Long Island; and so on throughout the Church. Rearrangement in the Western synods and presbyteries will be of incalculable value to them. This matter will, probably, be in the hands of a committee of reconstruction, appointed by the united Assembly of 1870, and to sit during its sessions. The rearrangement, sometimes entire reorganization, of the Boards and Committees through which the benevolent operations are conducted, will also be a laborious undertaking. These are identical in number and purpose in both bodies, only having different titles; the Old School calling their agencies Boards (after a long and dry controversy from 1855 to 1860), and the New School, permanent committees. They are as follows:—Foreign Missions, Home Missions, Freedmen, Education for Ministry, Church Erection (N. S.), or Extension (O. S.), Publication, Ministerial Relief (N. S.), or Disabled Ministers (O. S.), Fund. 1. The New School make their contributions, through their Committee, to the American Board of Commissioners for Foreign Missions (a corporation chiefly of Congregationalists); but doubtless the united Church will withdraw formally from this connection (while leaving churches at liberty, as hitherto, to contribute their contributions to the "American Board," though desiring them to do otherwise), and endeavor to make the present highly satisfactory Old School Board the chief channel of Presbyterian aid to Foreign Missions. 2. In the home field preference seems likely to be given to the New-School Committee, as already expressed by Old School as well as New School men. There will need to be, however, two secretaries for so immense a field. Dr. Henry Kendall is the N. S., and Dr. G. W. Musgrave the O. S. Secretary at present. 3. The Church-Extension interest is at present in such an undetermined condition, that the whole of both bodies will probably be reconstructed, with two secretaries, as in the case above. The Old-School Board is located in St. Louis. This plan will probably be broken up, and New York will be headquarters for this agency, as it now is for all the New-School committees except that of Publication. 4. Freedmen. This is a sub-committee of Home Missions in both branches, and both the present secretaries will very probably be retained. Education. 5. Ministerial Relief. Each of these agencies will be consolidated, as the last two. 7. Publication. There are at present two considerable properties of the United Church in the City of Philadelphia; the Old School Publication House, No. 821, and that of the New School, No. 1336 Chestnut street. A plan that has been talked of somewhat proposes the sale of the former, and the application of the money to the better location and edifice. Then a new house may be established, additionally, to be located in this city, and be the chief organ of Presbyterianism. This plan proposes no Western house, as the idea of locating all the agencies of the Church at one point, rather than spreading them out in many cities, finds most favor.

The Presbyterian Church, when this reunion shall have been fully accomplished, will give the following statistics of its remaining divisions, as reported last year:—

Table with 4 columns: Church, Members, Churches, Communicants. Rows include United O. S. N. S., United Presbyterian, Associate Synods, Associate Reformed, New York, etc.

The figures of the Old and New School divisions at present (May, 1869), are as follows:—

Table with 4 columns: Church, Members, Churches, Communicants. Rows include Presbyteries, Synods, Ministers, Communicants, etc.

RAILROAD LINES.

1869.—FOR NEW YORK.—THE CAMDEN AND AMBOY AND PHILADELPHIA AND TRENTON RAILROAD COMPANIES' LINES FROM PHILADELPHIA TO NEW YORK AND WAY PLACES.

At 6:40 A. M., via Camden and Amboy Express, 12:25 A. S. M., via Camden and Jersey City Ex. Mail, 9:30 A. P. M., via Camden and Amboy Express, 9:30 A. P. M., for Reading and all intermediate stations, and Allentown. Returning, leaves Reading at 6:30 P. M.; arrives in Philadelphia at 9:15 P. M. At 8 A. M. and 2 P. M., for Long Branch and Morristown, N. J. At 8 and 10 A. M., 12 M., 2:30, 4:30, 6 P. M., for Trenton. At 6:30, 8, and 10 A. M., 12 M., 2:30, 4:30, 6, 7, and 11:30 P. M., for Bordentown, Florence, Burlington, Beverly, and Delaware. At 6:30 and 10 A. M., 12 M., 2:30, 4:30, 6, 7, and 11:30 P. M., for Easton, Riverdale, Allentown, Patuxent, and Fish Hook, and 9 P. M. for Riverport. The 11:30 P. M. line leaves Market Street Ferry, (upper side).

FROM KENSINGTON DEPOT. At 11 A. M., via Kensington and Jersey City, New York Express Line, Fare, \$2. At 9:30 A. M., 1:30, 3:30, 5:30, and 5 P. M., for Trenton and Bristol, and 10:15 A. M. and 6 P. M., for Bristol. At 7:30 and 11 A. M., 2:30 and 5 P. M., for Morrisville and 9:15 P. M. At 5:30 and 10:45 A. M., 2:30, 4, 5, and 6 P. M., for Cornwall, Torrington, Honesdale, Tacony, Wisconsin, etc. At 9:30 A. M., 1:30, 3:30, 5:30, and 5 P. M., for Honesdale and intermediate stations. FROM WEST PHILADELPHIA DEPOT. At 9:30 A. M., via Connecting Railway. At 11:30 P. M., via Jersey City, Fare, \$2. At 11:30 P. M., via Jersey City, Fare, \$2. At 11:30 P. M., via Jersey City, Fare, \$2. At 11:30 P. M., via Jersey City, Fare, \$2.

DELIVER DELAWARE RAILROAD LINES. FROM HARRISBURG DEPOT. At 7:30 A. M., for Buffalo, Dunkirk, Elmira, Ithaca, Oswego, Rochester, Binghamton, Oswego, Syracuse, Great Bend, Montrose, Wilkesbarre, etc. At 7:30 A. M., and 3:30 P. M., for Scranton, Stroudsburg, Water Gap, Belvidere, Easton, Lambertville, Flemington, etc. At 3:30 P. M., line connects direct with the Erie Railroad for Mauch Chunk, Allentown, Bethlehem, etc. At 11 A. M. and 5 P. M., for Lambertville and intermediate stations. At 11 A. M. and 5 P. M., for Mauch Chunk, Allentown, Bethlehem, etc. At 11 A. M. and 5 P. M., for Mauch Chunk, Allentown, Bethlehem, etc.

PEKIKOMEN RAILROAD. Passengers for York and intermediate points take the 7:30 A. M., 12:45, and 4:30 P. M. trains from Schuylkill and 5:55 and 8:12 A. M. and 12:55 P. M. Stage lines for the various points in Perkiomen Valley connect with the above trains. COLEBROOKDALE RAILROAD. Passengers for Boyertown and intermediate points take the 7:30 A. M., 12:45, and 4:30 P. M. trains from Schuylkill and 5:55 and 8:12 A. M. and 12:55 P. M. Stage lines for the various points in Perkiomen Valley connect with the above trains. NEW YORK EXPRESS FOR PITTSBURG AND TRENTON. NEW YORK EXPRESS FOR PITTSBURG AND TRENTON. NEW YORK EXPRESS FOR PITTSBURG AND TRENTON.

PHILADELPHIA AND ERIE RAILROAD.—On and after MONDAY, Sept. 6, 1869, the Trains on the Philadelphia and Erie Railroad will run as follows from Pennsylvania Railroad Depot, West Philadelphia:— MAIL TRAIN leaves Philadelphia at 9:20 P. M. At 9:20 P. M., arrives in Williamsport, 7:30 A. M. At 9:20 P. M., arrives in Harrisburg, 8:15 A. M. At 9:20 P. M., arrives in Pottsville, 9:00 A. M. At 9:20 P. M., arrives in Reading, 9:45 A. M. At 9:20 P. M., arrives in Allentown, 10:30 A. M. At 9:20 P. M., arrives in Easton, 11:15 A. M. At 9:20 P. M., arrives in New York, 12:00 P. M. At 9:20 P. M., arrives in New York, 12:00 P. M. At 9:20 P. M., arrives in New York, 12:00 P. M.

PHILADELPHIA AND BALTIMORE CENTRAL RAILROAD COMPANY. WINTER ARRANGEMENT. On and after MONDAY, November 1, 1869, Trains will leave as follows, stopping at all Stations on Philadelphia, Baltimore Central, and Chester Creek Railroads:— Leave Philadelphia for PORT DEPOSIT from Depot, Philadelphia, Wilmington, and Baltimore Railroad Company, corner Broad and Washington Avenue, at 7 A. M. and 4:30 P. M. The Philadelphia and Baltimore Central Railroad Company will call for and deliver baggage at the Depot. Officers left on No. 90 Chesnut Street, or No. 116 Market Street, will receive attention.

WEST JERSEY RAILROADS. FALL AND WINTER ARRANGEMENT. On and after MONDAY, SEPTEMBER 21, 1869, Leave Philadelphia, foot of Market Street (Upper Ferry), at 8:15 A. M., Mat. for Bridgeton, Salem, Millville, Vineland, Swedesboro, and all intermediate stations. At 5:15 P. M., Mat. for Cape May, Millville, Vineland, and way stations below Glassboro. Freight train for all stations leaves Camden daily, at 12 o'clock, noon. Freight received in Philadelphia at 2 o'clock, noon. Freight delivered at No. 225 South DELAWARE Avenue. Resumption tickets at reduced rates between Philadelphia and all stations. W. M. J. SEWELL, Superintendent. September 16, 1869.

RAILROAD LINES.

READING RAILROAD.—GREAT TRUNK LINE FROM PHILADELPHIA TO THE TOWN OF PENNSYLVANIA, the Schuylkill, Susquehanna, Cumberland, and Wyoming valleys, the North, Northwest, and the Canada.

Leaving the Company's depot at Thirteenth and Calowhill streets, Philadelphia, at the following hours:— MORNING ACCOMMODATION. At 7:30 A. M., for Reading and all intermediate stations, and Allentown. Returning, leaves Reading at 6:30 P. M.; arrives in Philadelphia at 9:15 P. M. At 8 A. M. and 2 P. M., for Long Branch and Morristown, N. J. At 8 and 10 A. M., 12 M., 2:30, 4:30, 6 P. M., for Trenton. At 6:30, 8, and 10 A. M., 12 M., 2:30, 4:30, 6, 7, and 11:30 P. M., for Bordentown, Florence, Burlington, Beverly, and Delaware. At 6:30 and 10 A. M., 12 M., 2:30, 4:30, 6, 7, and 11:30 P. M., for Easton, Riverdale, Allentown, Patuxent, and Fish Hook, and 9 P. M. for Riverport. The 11:30 P. M. line leaves Market Street Ferry, (upper side).

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WEST JERSEY RAILROADS. FALL AND WINTER ARRANGEMENT. On and after MONDAY, SEPTEMBER 21, 1869, Leave Philadelphia, foot of Market Street (Upper Ferry), at 8:15 A. M., Mat. for Bridgeton, Salem, Millville, Vineland, Swedesboro, and all intermediate stations. At 5:15 P. M., Mat. for Cape May, Millville, Vineland, and way stations below Glassboro. Freight train for all stations leaves Camden daily, at 12 o'clock, noon. Freight received in Philadelphia at 2 o'clock, noon. Freight delivered at No. 225 South DELAWARE Avenue. Resumption tickets at reduced rates between Philadelphia and all stations. W. M. J. SEWELL, Superintendent. September 16, 1869.

AUCTION SALES.

THOMAS & SONS, Nos. 138 AND 141 N. 7th Street. SALE OF REAL ESTATE AND STOCKS. On Tuesday, Nov. 5, at 10 o'clock noon, at the Exchange, No. 123—General Dwelling. COATES, No. 22—General Dwelling. GROUND RENTS, \$10, \$10, \$10, \$10, \$10, \$10. FLEWITT and W. H. ALLEN, N. W. corner—Modern Residence. FLEWITT and W. H. ALLEN, N. W. corner—Modern Residence. FLEWITT and W. H. ALLEN, N. W. corner—Modern Residence. FLEWITT and W. H. ALLEN, N. W. corner—Modern Residence.

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